

INTEGRITY

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SUBJECT ~ PROGRESS

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EDITORIAL

PROGRESS is one of those words which, of itself, leaves your thoughts dangling. In this respect it's like the word "better." When you read an advertisement boasting that X's soap is better you have a right to ask what it is better than, whether better than sand or better than Y's soap. But it suits the purpose of the advertisers to leave their comparative dangling, so you will get a vague assurance of a superior product, suited somehow to a superior being like yourself.

The sensation you get from hearing about progress is one of pleasure that we are near the goal. The fatal mistake of the last few generations has been their neglect to ask "What goal?"

Looking back we can see that there were a succession of goals, fitting into each other like layers of an onion skin. The first great goal was money, money for its own sake and as a final end, an infinite amount of money. Profit was the motive and everything was subordinated to the pursuit of lucre. All natural resources were exploited, the lower classes were enslaved, science became a tool of business and friends were valued for their usefulness in a commercial way. We gave glory to the millionaire. Machinery, the assembly line, and advertising were all part of the structure of progress toward infinite wealth. So much of this structure still remains that a hasty observer might miss the fact that this goal has been superseded.

Business tried to use science and invention as an instrument of profit, but technology finally pushed through and produced its own rationality. The meaning of progress subtly changed, and the goal became the exploitation of the knowledge of the universe for its own sake and regardless of consequences, even to business. Hence the atom bomb; hence television; hence a thousand refinements and perfections of machines for this and that which daily threaten to destroy the business order of things, just as business has since destroyed the human order of things, and before that the Christian order. It is because Friedrich Georg Juenger has described that rationality of technology with such devastating logic and insight that we have asked permission to reprint his book, a considerable section of which is included in this issue.

Progress Toward Damnation

Mr. Juenger sees where this all is leading to, and points out in the latter part of his book, where he quite simply labels demoniacal. As profit sires technology, technology sires socialism and with it a goal in terms of absolute power, over resources, machines, politics, and human beings themselves, in minutest detail. For what? As the goal gets bigger it gets nearer, and as it gets nearer it can be more clearly seen. It is, for instance, extremely clearly seen by George Orwell in *Nineteen Eighty-Four*. Beyond exploitation and mechanization lies—damnation. Our progress has been toward an orientation of all things to the destruction and for the destruction of souls. Mr. Juenger and Mr. Orwell (two non-Catholics) agree, but only the former puts the label on what he sees. Yet Mr. Orwell's analysis is even more devastating than Mr. Juenger's, since he traces the destruction of the human soul. Too much of what he predicts is already present. In 1984, for example, they make the past mutable simply by changing historical records. Just the other day the papers reported that the U. S. Army is going to change the past by going back and "purging" its files of certain former entries. Or take Mr. Orwell's concept of "doublethink," which is a way of denying the law of contradiction. It is a refinement of the "modern mind" which Belloc described at least twenty years ago and which pervades most all current books on social work or sociology, not to mention many others. A magnificent example of "doublethink" appeared recently in the *New York Times*, which reported a mathematician's claim that three plus three would equal twelve if we had only two fingers on each hand.

True Progress

Against these false ideas of progress we must insist always that true progress is progress in the direction of God. Keeping this premise firmly in mind, the problem becomes how to apply it to the redirection of society which is the necessary work of Christians in our day. We think it is just and correct to say that no one has worked out any suitable all-over campaign of action yet. Despite many good starts (and quite a number of false ones) we are still in the stage of analysis, criticism, setting up of principles, training of leaders, and argumentation. Too much argumentation at the moment is fruitless because too superficial. It goes nowhere for failing to understand that the primary evil is in the orientation of modern society, the thing that Mr. Juenger and Mr. Orwell see so clearly.

So, for instance, there is the recurring insistence that the of false progress are "good in themselves" and therefore, by cation, ought to be preserved and cherished. The grain of here is that these things (television, washing machines, and cruisers and such) are *materially* good, for anything which existence is in so far good. But that doesn't make these things *in context*. Television, for instance, in the context of reality, the greatest escape mechanism ever devised, and is therefore of paramount importance to the enemy's synthesis. So in context television is bad. This does not preclude the possibility that television may accidentally or temporarily be a useful instrument in apostolic context, but whether it becomes so or not depends on campaigns yet to be planned and wars yet to be waged. Meanwhile television remains a clever but regrettable invention, as yet justified and unredeemed.

Our Spiritual Development Had Kept Pace...

Another misleading notion that's going around is this: that trouble comes from not having developed our spirituality on a par with our material progress. The implication here is that, were we without saints, we could handle atom bombs, television, motor cars, "57 varieties," white-walled tires, and jet planes so that these would help instead of hinder man. Now, never has there been known a saint whose spiritual development has not been paralleled by a proportionate simplification of his material existence. Saints need, in fact saints prefer, four bare walls, a hard bed, some stale crusts, and a change of clothes (no change of fashion). If we had in fact been progressing spiritually these last several hundred years, we might have had a paradise of brotherly love by now. Christ might reign King over us, but there would still be no saints where there is now only a million or so copies daily of the *Y News*. The inventor of television, whoever he may be, might have written a treatise on the love of Our Lady instead, and instead of what we would be doing with atom bombs, jet planes and Ford cars. The truth of this matter is the opposite of what is stated. If our spiritual development had kept the upper hand, we would have exploited the material universe. Therefore, all our materialistic and scientific achievements are but monumental testimony to our souls' emptiness of God. Every Christian should take a jaundiced view of them.

Retrogression Is Impossible

The development of the Mystical Body of Christ, the Church, is the real measure of the world's progress. Its development is marked by the increase in the number of souls who go to God, and

by the unfolding of doctrine, and the manifestation of Christ multitude of people and circumstances. Temporal events, especially the great drama of the Church pitted against Satan, is lord of this world, serve to bring forth the riches of Christ hidden in His Church. No matter how evil the times are, He will turn them to His glory and will conquer them with the resources of the Mystical Body. Therefore, in relation to the development of the Church there is no turning back. We cannot choose to be saints in a way which is exteriorly suitable to the third century or the tenth. We have to manifest Christ how He chooses to be manifested in the twentieth century. We have to do the work of our own generation and it is for that that God will give us grace. How shall we reconcile this with the fact that material splendor, luxury and complication is, as such, inimical to sanctity?

Reconciliation

We should adopt two attitudes toward our civilization: a holy daring in the use of its gadgets, and a supreme detachment.

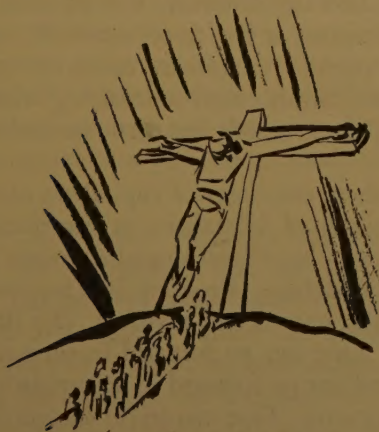
A holy daring about modern life is generally lacking among Catholics. We cling to the movie camera but we are afraid to separate ourselves from its Hollywood context. We have all the good themes and can appeal to grace and sacrifice; we even have numbers and discipline, yet we let a rotten, pretty thoroughly impure nest of entrepreneurs control the cinema and water down our own few efforts. We complain about the magazines and dare not start any. So it is all the way down the line. We let a secular and sinful world set our paces for us. We are afraid to break away from the world's context. We are overawed by money, bravado and glitter.

This brings us to the second point, which is related to the first. If we were truly detached from the fruits of modern civilization we would much more easily be able to turn our world to Christ. We ought to be able, say, to watch Radio City crumble under some giant bomb, without a shadow of regret, except for the people who might be in it at the time. Should we be deprived of radio, we should never miss it, but rather rejoice. If we really lived that way, then we might be able to use radio as a temporary instrument in Christ's service.

The idea of detachment is easily stated, but the reality of detachment is achieved with difficulty. Only penance does it. Penance involves a denial of the eyes and the ears and the stomach; it would not be an exaggeration to say that Christian social progress is marked in its beginnings by abstinence from all the "g

s" of our day, especially from the excess comforts and the
ments of mass entertainment. Some other modern inven-
like the subway, make excellent instruments of penance,
ding they are used in the right spirit. This process of de-
nent through penance may seem like a retreat from modern
nd problems, but it really is a purging of self to purify motives
et a clear Christian view. Even during the purgation we can
the redirection of modern society in the path of true progress.
How can we further true progress? We must tell all nations
Christ and give men hope in His redemption; tell them in
modern terms and by any and all media. We must bring
peace of Christ to the world, through restoring a Christian
in the family, the community and state, beginning with true
iples, and the love of Christians for one another in small
olic groups. We must form a new world culture in Christ.
must establish Christ as King, here as in heaven. Unless we
usy about these things, how can we help but be sucked into the
l's progression toward total evil and destruction?

THE EDITORS



TRUE PROGRESS

The path of man is upward,
And on his head a crown.
But from the heights above him,
A waiting cross looks down.

The Idea of Progress

"Mirror! Mirror on the wall! Who is the fairest of them all?" "Why you are, O Anglo-America, but of course!" With singular sweetness and delicious delight, the great majority of people for at least four generations have asked this almost rhetorical question and received the cherished answer. For almost a century, the Western world, especially Anglo-America, has been sitting before a mirror in a remarkable ecstasy of self-admiration. Few ages have praised themselves so thoroughly as our own. The nineteenth and twentieth centuries have witnessed their canonization not merely before death but scarcely before the social engendered by Western capitalism and liberalism had reached its especial maturity.

There was not, however, complete unanimity of approval. Some stodgy, "reactionary" conservatives of many countries in different classes looked askance at certain developments in science, politics and economics. The gilded empires of Austro-Hungary, Russia and Germany had sneaking suspicions that some modern political developments, if not controlled, would lead to ruin and anarchy. Another "alarmist" who was constantly finding shadows of sinister import in the charmed reflection was the Catholic Church. To the liberals, however, the Roman Church was in much the same category as the three autocratic empires, with its stiff adherence to papal prerogatives, medieval trappings and archaic dogmas. Most liberals found it annoying, even embarrassing that the Catholic Church, which was really quite dead, refused to be buried.

Dismissing, then, criticisms of capitalism as so much reactionary invective or criticisms of liberalism as reactionary propaganda, some four generations have worshipped devoutly at the shrine of the great goddess *Progress*. Progress is a fascinating word with a connotation almost sacred and mystical. Its literal meaning is "to go forward." One can go forward in time, as one hour succeeds the other, and not go forward in accomplishment. One can accomplish good or evil. One can try to accomplish good by any means. It could possibly happen that a proud achievement is entirely materialist in aim and reached by unscrupulous methods. The search for progress, which implies a goal to be attained, gives rise to pertinent questions not generally asked until recently.

What Do We Mean By Progress?

Certainly the first intelligent question concerning the very notion of progress is simply, "What to most of us and to our

ers has real progress meant?" Suppose we were to stop several age citizens of different ages and professional groups on the streets of one of our great cities. Suppose we put to them an informal quiz, "In your opinion, have we really progressed in Europe and North America during the last five hundred years, generally and the last one hundred years, particularly?" If asked, when chaos has become normal, many people might be extremely doubtful. But certainly, if asked before World War I the answer would be an obvious "Undoubtedly!" And why did we progress? Look at our skyscrapers, our wonderful machines, radio, television, huge factories, fat pay-envelopes—everything that goes to make our enviable North American way of life!

The ordinary Catholic might agree with this; the thoughtful Catholic might not. The thoughtful Catholic and many thinking Catholics realize that while progress has been the watchword of the Western world for some time, the only apparent advances have been material in the realms of science and industry, while matters as religion, philosophy and art, formerly most important, have slid badly into decline, if not actual decay. Instead of being hypnotically at skyscrapers, the thoughtful Christian looks out at the dozens of distinctly different Christian churches within an area of a square mile, all claiming to be Christ's and to serve Him, and none of them doing either particularly well. Rather than regarding with holy awe the screaming tabloids of our free press, the thoughtful Christian sees clearly the terrible divorce of politics, economics, science and the press from Christian truths and ethics—in some cases from even elementary natural law or ethics.

That they had "gone forward" was the general belief of Victorians, the Edwardians and our own generation of the Georges. The peoples of the Western world saw much that contributed to progress. Since the beginning of the nineteenth century, feats of engineering such as the construction of the Panama Canal, the laying of the transatlantic cable, and so forth, amazed the world. Mechanical inventions of all kinds had deep impressions upon every strata of society. Capitalist methods of production and expansion allowed untold wealth to aggregate in the hands of American and European bankers and industrialists. With these captains of industry at the helm, it was commonly held that the Western world knew a standard of progress unparalleled in history. A pulsating rhythm of incessant production ensured white commercial supremacy of the world.

In the realm of education, a program of mass literacy and enlightenment was the cherished ideal begun in the nineteenth century and seemingly fulfilled in the twentieth.

The great climax of progressive effort, however, occurred in the political field. Here modern constitutional, parliamentary government represented the best of man's genius for improvement. Democratic, representative rule was the crowning glory of the progressive movement instituted in the eighteenth century—the wonderful fruit of the Age of Rousseau, the Age of Reason.

The sum total of this spectacular scientific, economic, political and cultural development seemed to rest in the name *progress*. One thing emerges quite clearly from this glittering account—progress to the vast majority of our fathers and ourselves means and still means *material achievement*.

The Philosophy of Modern Progress and Its Origins

Any philosophy worthy of the name usually erects its structure on two key ideas, one concerning the nature of human society and the other concerning the nature of humans themselves. *What caused society? What is society? What is the end of society?* All these are vital questions and every system of theology and philosophy attempts to answer them. Further, all three questions must be likewise asked regarding the nature of man. How the questions are answered affects profoundly the historical course of humanity and the life of individual humans.

To the three great questions given above, replies vary but for nearly eleven centuries following the conversion of the Roman Empire, men accepted and developed the Catholic doctrine regarding man's and society's origin, nature and final end. From about the fifteenth century until the eighteenth, Catholic theology and philosophy, buffeted by the sweeping religious and intellectual revolutions of the time, suffered an eclipse. Superseding both Catholic and Protestant thought in popularity and influence, was the eighteenth-century school of the French *Philosophes* led by its famous founder Jean-Jacques Rousseau and aided and abetted by its most notorious member, Voltaire. Jean-Jacques Rousseau, of Swiss-French, Calvinist origin, eventually was converted to Catholicism only to establish later the anti-religious philosophy of French rationalism. His answers to the above questions have laid much of the foundation for modern thought. They have moved and pervaded the lives of countless millions who never heard of Rousseau and his disciples and who would not recognize a European rationalist if they saw one.

Man—Lord and Center of the World

What caused society? Rousseau contended that human individuals freely banding together, at some uncertain date, by mutual consent and contract invented human society. *What is the end of society?* A necessary evil, according to Rousseau, corrupting by artificiality pure, natural man, which must be tolerated in order to further the selfish interests of the individual. *What is the end of society?* Its end was principally to benefit the individual citizen primarily by expressing and enforcing the sacred will of the majority.

Now, we apply the three vital questions to the nature of man, with Rousseau's answers to them. *What caused man?* Evolution as a theory of creation was still in the future, which allowed Rousseau gracefully to hand the function of creation to the Supreme Being. *What is man?* Man is a little god, lord of the world, the center of his own existence, a sovereign unto himself. *What is the end of man?* Since anything supernatural was beyond the province of man, in Rousseau's opinion, an eternal destiny for man was a matter for idle speculation—rather let man concern himself vigorously with his life on earth, to his own advantage.

As a study in contrast, we have only to compare the main premises of the French rationalists with Catholic theology and mystic philosophy. Here we find that God created both man and human society. To the Catholic, society is not an organized scheme of "dog-eat-dog" but an instrument of divine origin meant to satisfy man's material and spiritual needs. Cooperation within the laws of God and man for the common good is the end of society which will in turn assist man to reach his individual final destiny, heaven for all eternity. To the Catholic, God is the center of the universe. To Rousseau, his associates and their millions of mortal sons to this day, man is the earth's god.

Progress Becomes Material

Going forward usually implies a terminal point. A good sign of maturity is knowledge of one's destination and some idea why one is going there. If that standard, applied by psychiatrists and the applied to fellow human beings, were applied to the world now, the world would be forced to declare the world insane. This present material condition was nourished and molded to a large extent by the eighteenth century rationalist idea of progress. Man had taken God's place in the affairs of earth. God had retired on pension to the comfortable existence of a benevolent wind, rarely interested in man's actions. Man's position was further enhanced

when Rousseau very kindly absolved him of all trace of original sin, after all, there never had been any in the first place.

This meant that progress had no choice but to assume material and secular character. Once Christian Europe had consecrated itself to building a Christian society, which, though imperfect, was still a reflection of God's kingdom on earth, it tried hard to temper worldly ambitions by keeping foremost knowledge of man's eternal end. Europe, however, once freed of a personal, omnipotent God and no longer worried about eternal bookkeeping, became rapidly intoxicated with its newfound Rousseauian liberty. Progress in business became ruthless exploitation of both labor and resources. To be sure, there were ten commandments and people still learned them, but they were for women and children or at best for private life. It mattered very little to the eighteenth and nineteenth century merchant, like many of his modern descendants, whether his luxurious house, far-flung commercial empire and thriving industries were built upon legions of impersonalized wage slaves, sharp financial deals and the ruined businesses and lives of his less acute competitors. Man was revelling in rationalist freedom. To the individual, progress was social and economic success achieved by fair or foul means, whichever was handiest. Self was the end of man. Whatever made one's self rich, famous or powerful was to be sought after above all else. If this was true progress in the eyes of the individualist, it was natural that national progress became identified with imperial conquest, economic dominance and political politics.

The goddess Progress was indeed enthroned, offering to men the kingdoms of the world in all their glory. Men adored and pursued her invitation, believing vainly that material greatness and wealth would satisfy a heart which sought the infinite. But the one true God uses grace and the Sacraments to bind men to Him, the goddess of material progress binds and blinds her devotees with such means as those of *utility, expediency, speed, efficiency and uniformity*. The end justifies the means is the motto of modern material progress.

Since man has been naturally good from the beginning, according to Rousseau's welcome theory, his actions as the expressions of that just nature must be good also. Why worry, then, too much about the means used to acquire wealth, political power or somebody's wife? If, however, the realist was too aware of human evil to accept the sanguine premise that man was actually a natural saint, the rationalist would comfort him with soothing

Is about the disinterestedness of God and the small chance of reafter.

The Standards of the Market Place

Once progress became materialized, Western European society went in two significant directions. Capitalist commerce began its conquest of our civilization by remarkable organization, energy and lack of restraining ethics. The power of capitalism was paralleled in its growth by the development of the modern state with its ever increasing bureaucracy and authority. Weaving through the rise of both has been the unique advance mechanization and technology.

Unguided by the standards of the Church, the generations pursuing material progress were forced to form their own standards. They did. Naturally enough, they chose the standards of the market place which rose in importance with the Industrial Revolution and which plague our society to the present day. *Utility* was a measure of progress. People or institutions unable to measure up to mercantile notions of usefulness simply were not progressive. They had no right to exist. It is that idea which is the basis of the euthanasia theory. Kill the old, the insane, the crippled since they are only a social burden wasting the time, money and energy of busy moderns. They possess no *utility*.

When in doubt do what is expedient. *Expediency* is the foundation of much of modern economic and political morality (lack of it) and has been for the last five hundred years. The means employed under the name of expediency are very simply methods, just or unjust, which will expedite the end in view. The United Nations, the Western powers, especially the United States, became terribly upset when the Dutch proceeded to put down rebellion in their Far-Eastern Empire, which rightly or wrongly had been theirs for a long time. Yet America was among the first to press for the international recognition of Israel, a state established by terror, foreign capital and armaments in a country which was overwhelmingly Arab and which had been Arab in population, culture and recognition for the last twelve or thirteen centuries. And like Israel, the Dutch have protected the lives of the United Nations' mediators rather than permitting them to be assassinated. Fortunately, most of the Western nations have consented to this contradictory situation. If unjust aggression and violence is wrong in one case, it must be wrong in *all* cases. For reasons of short-term policy to accept one bad condition and not even condemn it morally, while deploring another similar case at the

same time, is to follow the suicidal code of modern statescraft *expediency*.

Progress in our times has acquired a new standard that rapidly becoming an end in itself—*speed*. Speed is an obsession with us, all the more strange, since we have not the faintest idea where we are going. Rather than from the joy of a saint going heavenwards or that of a prodigal son returning to the embrace of a loving father, our craze for speed seems to issue from a tormented soul unable to endure itself. Speed is one of the most outstanding symbols of today's materialism and secularism where the passing hour must be grasped firmly and wrung dry of every possible pleasure, lest there be no other hour. In the light of eternity, modern reasons for faster aeroplanes, cars, elevators et al dwindle into nothingness. And as we move faster, we move that much nearer to our complete destruction.

Closely locked with speed are the two measures of *efficiency* and *uniformity*. Business and government, in order to increase production and hence profits, in the first case, and to increase regulation and power in the second case, have both resorted to extraordinary mechanization and standardization. It is the irony of history that our North American culture founded partly upon and riddled through with Protestant and rationalist individualism should have such little genuine originality. It may be more economical and efficient to have each restaurant, theatre, store, lunch counter—even taverns—almost exactly the same, but it is scarcely inspiring to the human mind.

Modern Progress and Politics

To the Victorians and Edwardians looking into the mirror of their accomplishments, the apex of their progress seemed liberal parliamentary, democratic government. Until very recently, most historians and political theorists gave much of the credit for Anglo-American democracy to our friend Rousseau and his disciples. Strictly speaking, this is not entirely accurate. Constitutions and parliaments in one form or other, were an integral part of the Catholic Middle Ages. The reign of law and morality was universally acknowledged, if not always practised, throughout medieval Europe. The Truce of God, which forbade fighting upon certain feast days and other intervals, was not a mere fiction; it was definitely enforced and observed. Religion was a force as material as well as spiritual well-being. To provide for the poor was not the work of an unwilling government but the joyous occupation of thousands of monasteries and many charitable laymen. The danger to the life of the average medieval came not so much

war or revolution, as ours does, but from a lack of proper sanitation and hygiene. On the other hand, it is improbable that any of them became nervous wrecks or died of heart failure.

Because the ideal of liberty became such a force from the time of Rousseau in the seventeenth and eighteenth centuries of our own, few people gave the medievals, especially the Englishmen of the Middle Ages, their rightful praise for their part in contributing to modern constitutional government. Rousseau and men like Thomas Paine stole the limelight by making freedom an end in itself. Hence freedom suffered the fate of any good thing carried to excess and became the father of the anarchic revolutions of the last two centuries. Vice, it has been said, is never overdone. Rousseau and company destroyed two things, among others, which Christians had always considered necessary for civilized government. First, he attacked the idea of a sovereign who under the law should be head and father of his nation, as Christ is to the Church and the husband is to his family. Instead, everyone is a sovereign within himself and subject to authority only by his own consent. Secondly, once a government was established Rousseau did not limit its authority to the divine law, as had the Roman and medieval Christians, but rather the function of authority became merely to enforce the will of the majority, whether right or wrong, moral or immoral.

Today, our whole notion of a progressive government is shaped with the French rationalist position. We attack Franco because his Spanish government is authoritarian, in spite of the fact that there never was a Spanish government in all history which was not more or less authoritarian. Totalitarian and authoritarian governments are not the same thing. The totalitarianism of communism, fascism and nazism makes the state an end in itself and attempts to orient the entire life of the citizen toward that end. Authoritarian government, on the other hand, is not necessarily totalitarian at all, but rather rules from the executive or down through decree and appointments instead of democratic elections and parliamentary legislation still, however, within the framework of divine and human law and with due respect for the spiritual and natural rights of each citizen. The author is not suggesting that autocratic rule is the best form of government but that it can be good. For some people with certain temperaments and conditions, authoritarian government is often the only stable form possible.

Any form of government which serves well the common good in the Christian sense, is legitimate. True dogma is not in

the field of politics. Sons of Rousseau, however, we have removed our allegiance from the revelation of Christ and now fiercely fight our notions of democratic government upon conquered nations and hang the heretics who do not agree with us. Our fanaticism, our democratism which forced the unnatural end of the German and Austro-Hungarian Empires after the First World War, is now recognized by many modern historians as one of the principal causes for the European unrest which resulted in the Second World War.

We have progressed to the point where politics either in the form of communism or democratism has supplanted the place of religion in our lives. The substitution has been disastrous.

The Goddess With Clay Feet

It was not until the end of the Great War of 1914-1918 that the cult of progress brooked much criticism. Suddenly a world which had exploded. The classic repose of Victorian-Edwardian society was forever shattered. With the end of the war, some effort was made to repair the damage but the devastation was tremendous. Four empires had vanished. Europe broke into a rash of new, warring, poverty-stricken but *independent* nations. Through the wreckage crashed, sending up a discordant symphony for ready liberal and republican ears. The British and American peoples went over a victory which "made the world safe for democracy." Communism reigned on the continent. Something had happened to the Elysian world of the liberal capitalist. It had proved rotten with decay. Although goddess Progress had been somewhat shaken on her lofty pedestal, a great faith in democracy, captains of industry and the obvious superiority of Anglo-American civilization steadied her with probably more honor than before. True, the Great War had been a nasty business but we were still going forward. Radio, the aeroplane and a thousand other technological advances were reassuring auguries to the blind followers of the goddess Progress. She was still the seductive beauty, ageless, popular.

She lost much of her seductive power rather abruptly with the Second World War of 1939-1945. Not only was Europe once more damaged, she was prostrate. In a similar condition was Great Britain. Whether exposed to war or not, the entire world had been seriously wounded and is still bleeding. The question which was wrung from many by the shock of mass destruction and horrible barbarities was a fearful "Have we really progressed?" It became pitifully apparent that as we advanced materially we had lost spiritually. For centuries we had been existing on a spiritual bank account which in our time had

y run out. Our forefathers in every country of Europe had
ed fast and loose with the spiritual treasure of the Middle
s and now we were their bankrupt heirs. Why is there tyranny
re there was once order? Why is there poverty and destitution
re there was once plenty? Why has man become such a beast
re he was once the ornament of civilization? These are com-
ing questions. We must answer them or perish!

The Modern Catholic and Progress

All our twentieth century legacy is not evil. Unfortunately,
less undesirable elements seem for the moment in the ascend-
y. For the Catholic, the times issue a challenge and contain
e. Emmanuel Cardinal Suhard, Archbishop of Paris, in a
arkable pastoral letter entitled *The Church Today, Growth or
line?* tackles without hesitation the position of the Catholic
the idea of Christian progress. True progress to the Christian,
oward a world "pivoted on Christ the King, the spirituality
ch modern man awaits in order to enter the Church *without
ecision* will be truly cosmic, that is, it will envisage the universe
whole such as God willed to epitomize in Jesus Christ." In
er words, the task of Christian restoration involves the fulfill-
nt of the Mystical Body of Christ on the earth, in so far as is
manly possible.

Modern men lost in confusion are strongly tempted to
pair of a remedy to the present collapse of civilization. Many
fer to drown their fears in an orgy of hedonism, living all the
ile "lives of quiet desperation." Others more practical but
ally mistaken seek for a communist Utopia. It is odd that, in
age which smiles at the quaint idea of heaven, so many intel-
tuals should be dreaming and theorizing about earthly Utopias.
etween the despair of the confused secularist and the grim
imism of the communist lies the realistic Catholic approach.
the Catholic imbued with the doctrine of the Mystical Body,
n is not alone, nor completely depraved nor without hope of
h eternal and temporal salvation. He seeks the kingdom of
d or paradise through the merits of Christ and his own just
ions. His friends in the Church Triumphant (heaven) inter-
le for him and he in return does them reverence and tries to
itate their virtues.

Today the Catholic must attempt to be a whole Catholic,
ut is, a Catholic both devotionally and intellectually. The
atholic should be too realistic to expect paradise here; sin will
ways be present in the world, until its consummation, but that
precisely why the Church exists—to save us from sin, to forgive

our sins, to mold perfection from imperfection, saints from sinners. After all, saints are only successful sinners! With the wiser Catholic, however, his values will be in place, his principles clear and eternal, and his life fed by grace. Then he can truly say of an individual that he is *progressing*.

Through his work, both in his secular occupation and as a lay apostle, he can join with his brethren in turning the note of material progress toward the one ultimate goal of all creation: God and His kingdom. Like Cardinal Suhard, Jacques Maritain in his *True Humanism* speaks of the many fine achievements which have occurred in the realm of science, medicine, education, technology et al since the end of the Middle Ages but in order that material progress may benefit us and not destroy us, we must restore in a new way a healthy Christian religious and philosophical foundation to our modern world.

The new form of Christian culture, upon which Maritain dwells long, is one of *secular* Christianity. He suggests that the great principles behind Christian Roman and later medieval society be applied to our own, but in a way adaptable to the twentieth century. This seems to be the century of the layman; he and the laity would assume (as they are) a greater share in the work of the Mystical Body on earth. Further, we must preserve what has been accomplished in the realm of human freedom by understanding Saint Paul's teaching on true liberty. The new secular Christian culture must be sufficiently flexible, free and charitable to permit non-Christians their full dignity and rights while orientating itself toward Christ the King.

We may be approaching one of two things—the end of our culture and subsequent barbarism or the birth of a new and better known world. If it be the former, the Catholic must work diligently now so that future generations may enjoy what we have added to the spiritual and intellectual treasure of the eternal Church. If it be the latter, Catholics must seize the opportunity of fashioning, wherever possible, a new kingdom for Christ the King. As Cardinal Suhard remarks, concerning the proverbial density of the children of light: "To be late with an idea may be a fact, it is not a virtue."

JOHN K. A. FARRELL

PIE A LA MODE
The pastry of the future
Is adequately iced:
The plush-lined dream of leisure
Plus the promises of Christ.



THE FAILURE OF TECHNOLOGY*

The Distribution of Poverty

The belief that technical organization can create something and its technical objectives needs re-examination. We must cover the role which illusion plays in this context. Today, in the magic power of technical organization is more widely than ever, and there is no lack of eulogists who extol it as a fall. But every process of organization has two sides, and if we want to count its cost, we must first understand its double-edged nature.

There is no need to deny the advantages of technical organization, or the extension of power it brings; but it will be well to recognize clearly the limits of its effectiveness. We are using here the concept "organization" in the definite and limited sense it has in the vocabulary of technical progress. It comprises all the influences which the development of the machine exerts upon man. If we look at a large automaton such as a 30,000-ton liner powered with Diesel engines, we find that the ship's crew is subordinate to an organization which is a function of the ship's mechanism and is determined by that mechanism's size, structure, and technical equipment. This relationship between the technical apparatus and the organization of human labor is a ubiquitous nature; we shall come back to it shortly.

To find the limits of technical organization, the question must be asked: What is its object? It will not do to answer: Man,

* We continue here to reprint in part from a book of the same name, published by Henry Regnery Co. (\$2.75). The first chapters appeared in our April issue, and more will follow later. We have omitted some chapters.

and all the resources at his disposal. A distinction needs to be made between what is organized already and those things which have not been organized because, so far, the technical organization has not absorbed them fully, or not at all. Obviously, the object of the organization cannot be what is already organized; organization must necessarily seize upon the things as yet unorganized, for only they offer the means to keep the organization alive. If I manufacture nuts and bolts, the material I am using will not be finished nuts and bolts but iron melted from crucibles. But here a peculiar and compelling law governs. Where there is plenty of unorganized material, organization is slipshod. Where material dwindles, organization begins to extend and intensify itself. Clearly one cannot forbid ocean fishing, because the ocean is so big and full of fish that an organization placed over ocean fishing under definite regulations would make poor sense. Wherever such regulations exist, as in the international agreements on whaling and sealing, they are due to an anticipation of scarcity—the fear that ruthless and excessive hunting might reduce or wipe out the stock of game.

The purpose of such organization is obvious. Its salient feature is not that it increases riches, but that it distributes poverty. But when poverty is distributed something occurs that cannot be prevented: it spreads. Thus it has to be distributed constantly anew; it has to be distributed continually, and so it spreads ever wider. Unorganized material decreases in proportion until a certain point is reached where the organization collapses, because nothing is left to be distributed, for when the number of whales has been reduced by ruthless whaling to the point where the hunt no longer makes sense, whaling stops. It is not at all certain that whales will not become extinct in just this fashion—but if they don't, it will not be due to any merit of the whaling organization, whose technical equipment approaches perfection in the same ratio as the number of whales dwindles. This exact proportion applies to all organizations which are based on exploitation, whether they are concerned with whales, ore, oil, guano, or what-have-you. I have chosen the example of whaling simply because it is a particularly revolting case, for it is revolting that man chases these great sea mammals, embodiments of the might, the abundance, the loveliness of their element, thinking only of turning them into train-oil and soap.

No one would consider rationing wealth and plenty, but scarcity and want immediately call forth regulation. The motive force of these scarcity-organizations is that they neither produce

ease anything. They only mine the wealth already existing, they do it all the better, the more rationally they are contrived. There is no clearer, no more infallible sign of poverty than the progressive rationalization of organization, the comprehensive administration and management of man by a bureaucracy of experts especially trained for the task. Speaking in the technician's terms, the best organization is that which is most rationalized—is, the one which exploits to the fullest extent. For the more rational it is, the more inexorably it mines available resources. In an economy based upon the exhaustion of resources, the organization alone survives intact and unimpaired—its power grows as poverty spreads. The relation is reciprocal—unorganized material vanishes as the organization extends. And as poverty spreads, the pressure of the organization upon man increases, for it becomes more urgent to squeeze from him the last drop. This mercilessness is characteristic of all moments of human distress. Beleaguered cities, blockaded countries, ships whose food and water are running low show like conditions.

Technical progress—and we shall have occasion to return to this point—is coupled with a growth of organization, with a mushrooming bureaucracy. It requires an enormous personnel, a personnel which is wholly unproductive, yet increasing in number the faster, the less there is of the things produced.

The Pillage of the Earth

Industry is the daughter of poverty.

—RIVAROL

I love machines; they are like creatures of a higher order. Intelligence has freed them of all the woes and joys which are the lot of the human body in its activity and its exhaustion. Machines on their concrete bases act like serenely meditating Buddhas, squatting on their timeless lotus. They vanish when more beautiful, more perfect ones are born.

—HENRY VAN DE VELDE

Why does the contemplation of machines give us such pleasure? Because they manifest the fundamental form of man's intelligence, because before our very eyes this constructive and combining intelligence masters and amasses power, because they achieve a ceaseless triumph over the elements which they beat down, squeeze, and forge. Let us enter the workshop, then, to see what goes on.

The impression we gain as we observe technical processes of every sort is not at all one of abundance. The sight of abundance

and plenty give us joy: they are the signs of a fruitfulness which we revere as a life-giving force. Rooting, sprouting, budding, blooming, ripening, and fruition—the exuberance of the motions and forms of life—strengthen and refresh us. The human body and the human mind possess this power of bestowing strength. Both man and woman have it. But the machine organization gives us nothing—it organizes need. The prospect of vineyard, orchard, or a blossoming landscape cheers us, not because these things yield profits, but because of the sensation of fertility, abundance, gratuitous riches. The industrial scene, however, has lost its fruitfulness; it has become the scene of mechanical production. It conveys, above all, a sense of hungriness, particularly in the industrial cities which, in the metaphorical language of technological progress, are the homes of a flourishing industry. The machine gives a hungry impression. And this sensation of a gnawing, gnawing hunger, a hunger that becomes unbearable, emanates from everything in our entire technical arsenal.

When we enter a factory, be it a cotton mill, a foundry, a saw mill, or a powerhouse, everywhere we get the same impression. The consuming, devouring, gluttonous motion racing through time restlessly and insatiably, reveals the never stilled and never to be stilled hunger of the machine. So obvious is this hunger that even the impression of concentrated power which we receive in the centers of heavy industry cannot overcome it. In fact, it is strongest in these centers, because precisely here we find the greatest greed for power. And the rational mind which stands behind the machine and keeps watch over its automatic, mechanical motion—it too is hungry, and hunger follows it everywhere. It cannot shake off hunger; it cannot free itself from it; it cannot be stilled, however hard it may try. And how, indeed, could it be possible! This mind itself is consuming, gluttonous, and it has no access to riches; it cannot conjure up abundance. The effort of ingenuity, not all the inventive power that is brought to bear here can do it. For rationalization only sharpens hunger and actually increases consumption. This growing consumption is a sign not of abundance but of poverty; it is bound up with worry, want, and toil.

It is precisely the methodical, disciplined effort leading to the perfection of the technical processes which destroys the basis of the hopes that certain groups place in this perfection. Progress in its present rapid advance creates an optical illusion, deceiving the observer into seeing things which are not there. Technology can be expected to solve all problems which can be mastered

nical means, but we must expect nothing from it which lies beyond technical possibilities. Since even the smallest mechanical process consumes more energy than it produces, how could the sum of all these processes create abundance?* There can be no accumulation of riches produced by technology. What really happens is a steady, forever growing consumption. It is a ruthless destruction, the like of which the earth has never before seen. A more and more ruthless destruction of resources is the characteristic of our technology. Only by this destruction can it exist and expand. All theories which overlook this fact are lopsided because they disregard the basic conditions which in the modern world govern production and economics.

In every healthy economy, the substance with which it works is reserved and used sparingly, so that consumption and destruction do not overstep the limit beyond which the substance itself would be endangered or destroyed. Since technology presupposes destruction, since its development depends upon destruction, it cannot be fitted into any healthy economic system; one cannot look at it from an economic point of view. The radical consumption of oil, coal, and ore cannot be called economy, however rational the methods of drilling and mining. Underlying strict rationality and technical working methods, we find a way of thinking which cares nothing for the preservation and saving of the substance.

What is euphemistically called production is really consumption. The gigantic technical apparatus, that masterpiece of human ingenuity, could not reach perfection if technological thought were to be contained within an economic scheme, if the destructive power of technical progress were to be arrested. But this progress becomes all the more impetuous, the larger the resources at its disposal, and the more energetically it devours them. This is shown by the concentration of men and machines in the great manufacturing centers where the mechanization of work and the organization of man are most advanced. The rationality of technology, impressively displayed here, becomes intelligible only when one understands the conditions on which it depends. Its concomitant is waste and contempt for all rationality in the exploitation of the resources on whose existence technology depends, as the fish depend on air.

Where wastage begins, there begins desolation, and scenes of such desolation can be found even in the early days of our

* The second main theorem of thermodynamics, the law of entropy, tells us that heat can be converted into work only to a limited extent. Thus, the designer of a machine never gets beyond the degree of efficiency of Carnot's cycle.

technology, in an era of the steam engine. These scenes are startling by the extraordinary ugliness and the Cyclopean power which are characteristic of them. The machine invades the landscape with destruction and transformation; it grows factories and whole manufacturing cities overnight, cities grotesque and hideous, where human misery is glaringly revealed; cities which like Manchester, represent an entire stage of technology and which have become synonymous with hopeless dreariness. Technology darkens the air with smoke, poisons the water, destroys the plants and animals. It brings about a state in which nature has to be "preserved" from rationalized thinking, in which large tracts of land have to be set apart, fenced off, and placed under a tabu like museum pieces. What all museum-like institutions make evident is, that preservation is needed. The extension of protected areas, therefore, is an indication that destructive processes are at work.

Mining centers, in particular, are the focal points of organized pillage. The riches in the earth are being exploited and consumed. Human pauperization begins with the proletarianization of the masses who are indoctrinated to factory work and kept on a low level of existence. The exploitation of the factory worker (about which socialism is indignant only so long as it is in the opposition) is an inevitable symptom of the universal exploitation to which technology subjects the whole earth from end to end. Man no longer than ore deposits belongs to the resources subject to consumption by technology. The ways in which the worker tries to evade this exploitation—associations, labor unions, political parties—are the very methods which tie him forever closer to the progress of technology, mechanical work, and technical organization.

The obverse side of technology is a pillage which becomes constantly better organized; this must not be overlooked when one speaks of technical progress. True, we have made a technical advance if by means of artificial fertilizers we succeed in squeezing uninterrupted crops out of our overburdened plough and pasture land. But this advance itself is at the same time the consequence of a calamitous deficiency, for if we did not have the fertilizer we should no longer be able to feed ourselves at all. Technical progress has deprived us of the free choice of nutriment which our ancestors possessed. A machine which trebles the output of the previous model constitutes a technical advance, for it is the result of a more rational design. But for this very reason it also possesses a more intense consuming and devouring power. Its hunger is sharper, and it consumes correspondingly more. In this way, t

le realm of the machine is full of a restless, devouring power cannot be satisfied.

Closely linked to this is the rapid wear and tear the machine ers. That most of our machines become junk so soon results in their design and purpose. Their durability, strength, and ability are lessened, restricted in the very degree to which technology approaches perfection. The consumption brought about by technology extends even to its own apparatus. The repairs and replacements these mechanisms constantly demand represent an immense amount of human labor. And the machine falls quickly into that state of disrepair in which we see it around us everywhere. Technical progress covers the earth, not alone with machines and workshops, but also with junk and scrap. All this rusty tin, these twisted girders, these bent and broken machine parts and castaway tools—they remind the thoughtful observer of the fleeting impermanence of the process he witnesses. Perhaps they keep him from overestimating all this progress and keep him to an understanding of what really goes on. Wear and tear is a form of consumption; it manifests itself pre-eminently where plundering goes on, and so we find it in particular wherever technology is at work.

If two thousand years hence there should still be archaeologists—which is rather unlikely—who were to undertake excavations, say, in Manchester, Essen, or Pittsburgh, they would find little. They would discover nothing as enduring as Egyptian burial chambers and classic temples. For the stuff with which the factory system works is not *aere perennius* ("more lasting than bronze"—Horace). These archaeologists might even be surprised at the paltriness of their discoveries. The earth-spanning power of technology is of an ephemeral kind—a fact easily overlooked by those engrossed in it. Everywhere it is threatened by decay, given over to decay, and decay follows upon its heels all the more insistently and closely, the faster it marches on towards new triumphs.

The machine does not create new riches. It consumes existing riches through pillage, that is, in a manner which lacks all rationality even though it employs rational methods of work. As technology progresses, it devours the resources on which it depends. It contributes to a constant drain, and thereby again and again comes to a point where it is forced to improve its inventory and to rationalize anew its methods of work. Those who deny this, claiming that it is the wealth of new inventions which made the existing apparatus obsolete, are confusing cause and effect. In-



*"It is quite apparent
intellectual advance
pace with your te*



...moral and
...failed to keep
progress."

ventions presuppose a need for improvement; their purpose is the rationalization of work. Nor can the technician legitimately blame the steadily growing deficits of the technical work process and the recurrent crises and disturbances it causes upon the political organization, charging that the competing political powers on this earth are burdening the industrial production with unjustifiable costs. Such is indeed the case; for the principle of competition is a political and economic rather than a technical one. However, even if the world were one single state—even then the machine would push the process of rationalization to the extreme. The process of rationalization would manifest itself in a free economy no less than in that kind of planned economy which goes hand in hand with technology. When the engineer destroys the free economy—that is, the economy in which the businessman rules autonomously—then he forces the economy to adopt a plan designed by the engineer. To any such planned economy the same applies what we have said before about the end effects of organization.

When economic crises can no longer be overcome by economic means, human hopes turn towards stricter rationalization of technology: the idea of technocracy arises. But first we should examine whether it is not technology itself which brings about such crises. We should examine whether technology is capable of putting our economy in order and whether such an ordering falls within the scope of its tasks at all. What does "technocracy" mean? If the word has any meaning, it can only be that the technician rules, that he takes over government. But the technician is no statesman; he has no talent for politics. His knowledge is one of technical, functional effects. All technical knowledge is marked by an impersonalism that necessarily results from the purely material facts that it deals with. This impersonalism is reason enough to doubt whether the technician is capable of taking over and running the affairs of state.

Technology versus the Profit Motive

It cannot be denied that technical thinking is rational, and that technical methods of work are shaped and ruled by rational considerations. Rationalization is a demand made on every single technical work process, a demand it cannot escape. The incessant effort to improve the apparatus of technology through rational thinking expresses the drive for the perfection of the work process. The process has to be freed from its imperfections in order to fulfill its given task in a perfect manner. But it is imperfect, not so much because of the factors which render it expensive and

ly—such imperfection is economic; it is imperfect rather because it does not fully achieve its purpose in technical terms, because it is not yet purely technological. To make it so is the ideal. A machine that converts heat into work is imperfect not because it is expensive to build, but because its efficiency stays below the possible maximum as determined by Carnot's law of thermodynamics.

So far, hardly any attention has been paid to the fact that technical and economic rationalism do not coincide, that they differ in purpose and in aim. The aim and purpose of all intelligent economy—whether of an individual or of a community—is that it should yield a profit. But the aim of the technician is technical perfection. What concerns the economic man is whether a work process is profitable. But to the technician, economics, like any other activity, is something which must be subject to rationalized, technical thinking. Such difference in their desires for power aggravates the current rivalry between technical and economic thinking. Economic thinking, which demands autonomy, cannot be a matter of indifference to the technician. He will not accept the idea that technical progress is made subservient to, and remains dependent on, the purposes of business.

This battle breaks out everywhere, and the superior power of the technician is evident in his fighting, not by means of ideologies, but by inventions. The economic man who buys up a technical invention to keep it locked in his safe is already on the retreat. His use of delaying tactics shows his inferiority. He is even forced to furnish the technician with new weapons for his attack. The fact that an installation is profitable is no reason for the technician to give up his striving for technical perfection. He will ruin even a profitable enterprise if it refuses to give in to his demands for technical rationalization. He ruins the manufacturer by unprofitable inventions. It is he who overnight creates new industries and new technical equipment. He cares no more for the welfare of the capitalist than for that of the proletarian. He is not concerned with incomes, or interest rates, or the standards of living they afford. This indifference to prosperity, to economic profit, may well be called "ideal" inasmuch as it is an expression of his superiority over the economic man, whose doctrines he overthrows without qualms. It was he who, by his invention of the power loom, drove the craftsman from his hand loom and forced him to become an operator in a mill, a proletarian. In this act his intention was not to enrich the capitalist at the expense of the factory worker, but he accepted this consequence without compunction.

He was interested above all in developing the technical mechanism, and not at all in who profited by it. An idealist of science for science's sake like Roentgen, for example, refused categorically to draw any kind of economic profit from his invention of the X-ray machine. This refusal was not without an understanding of power relationships, for the scientist or engineer who thinks profits first becomes a captive of economic thinking.

However, the dependence of technical thinking upon economic thinking dissolves to the degree to which economy becomes subservient to technical rationalization and has to give in to the compulsion exercised by the technician. Economic man can no longer escape the technician's drive for perfection. Wherever he tries to, he is choked by technology's firm leash. The technician determines the form of the working process and thereby gains influence upon the actual work itself. The superiority he maintains is well founded. He is superior because he thinks in terms of absolute rationality whereas the economic man thinks only in terms of the inferior level of functional rationality. Religious, political, social, economic considerations are excluded from technological thought processes to which they have no necessary relationship. We see here a striving for power that is successful and terrifying precisely because it keeps aloof from monetary rewards.

Technology does not work according to economic laws. It is economic life that becomes ever more subservient to technology. We are approaching a point—here and there we have already reached it—where technological rationalism in production is more important than the profit produced. In other words, technological improvement must go on even if it spells financial loss. The symptom of economic distress is also the sign of growing technological perfection. Technology as a whole has absolutely no interest in dividends and can never develop any. It grows at the expense of economy; it increases economic emergency; it leads to an economy of deficit which grows the more strikingly obvious, the more triumphantly the perfection of technology progresses.

The Invasion of Life by the Automaton

By what sign can we distinguish most clearly the striving for perfection, that leitmotiv of technology? By what phenomenon can we best measure technical progress as it has developed from crude and uncertain beginnings? No doubt the change from the steam engine to electricity presents such a landmark. Another would be the close co-operation that is being established between technology and biology and is leading to biotechnics, with which the laws of mechanics are applied to life.

But when we observe the work processes of technology, the striking feature is the growing automatism to which they become subjected. Technological progress is synonymous with an increase in all kinds of automatons. The entire work process, up to the finished product, is performed by automatic machinery and with meticulous mechanical uniformity; the entire factory becomes one single automaton. The worker no longer manually interferes with the automatic operation. All he does is to control mechanically some automatic operation. And just as the work processes which result in the end product are performed by an automaton, so the end product itself is very often an automaton designed for repetitious mechanical work processes.

Here lies the difference between the automaton and all tools requiring continuous handling; its purpose is automatic and uninterrupted mechanical functioning. We are surrounded by an automatism towards which all branches of technology are developing. The greater part of our production tools work automatically. Our transport is automatized in the form of the ubiquitous railways, motor ships, motor cars, airplanes, elevators, and so on. Our light, water, and heating systems function automatically. With our automatic weapons it is the same. There are vending and food-serving automatons, radio and movie automatons, all of them designed for the task of repetitious performance with mechanical uniformity, just as a phonograph record repeats the same piece over and over. It is exactly this automatism which gives its peculiar stamp to our civilization and sets it apart from the techniques of earlier eras. It is automatism by which our technology achieves its growing perfection. Its signature is the independent and unchanging repetitious operation of its apparatus.

Mechanical work processes have grown immensely, both in number and in scope, and it is obvious that their automatism, controlled and watched as it is by man, in turn has its effect on man. The power that man gains by his automatic tools gains power over man. He is compelled to give them his thought and his attention. Inasmuch as he works with automatic tools, his work becomes mechanical and repetitious with machinelike uniformity. Automatism clutches the operator and never relinquishes its grip on man. To the consequences of this we shall return again and again.

The invention of the automaton dates from antiquity, as is shown by the dove of Archytas and the robot of Ptolemy of Alexandria. These much admired mechanisms, like the automatons of Albertus Magnus, Bacon, and Regiomantus, were ingenious toys; nothing more serious. They evoked not only

wonder, but also fear. The robot of Albertus Magnus which could open the door and greet the visitor (the fruit of decades of effort) was smashed by the startled Thomas Aquinas with a blow of a stick. The intellectual fascination which machines have held man from the earliest times is coupled with a presentiment of the uncanny, an almost unaccountable feeling of horror. We see this in Goethe's remark on the advance of mechanical factory work, and in the shudder with which E. T. A. Hoffmann and Edgar Allan Poe viewed the automatons and mechanical figures of the early nineteenth century, among which the mechanical flute player, the drummer, and Vaucanson's mechanical duck are the most important.

This is the same horror that has of old seized man in the presence of clocks, water mills, wheels—in the presence of a work or contrivance which acts and moves although it has no life of its own. The beholder is not satisfied to study the mechanism; he is not satisfied with the understanding of their operation; he is disquieted by their mechanical action. This motion produces the illusion of life, and this illusion, once he has looked through it, is precisely what is so disturbing. Myths, sagas, and fairy tales recognize no distinction between animate and inanimate nature—they give life even to the lifeless by various personifications. That such a distinction is not recognized is the basis of poetry which voices itself by metaphor, analogy, and image; it is the basis, too, of all epic song. Orpheus, for example, to whom was ascribed the gift of enlivening the very stones, is the arch poet and arch singer. The machine, however, gives the impression that something lifeless penetrates into, and permeates, life. This is what the observer senses and what evokes in him ideas of age, coldness, death, akin to the awareness of a lifeless, mechanically self-repeating time such as clockwork measures. It is no accident that the clock was the first automaton to achieve signal success among men. In the philosophical system of Descartes, animals, which are treated as automatons, are nothing but clocks whose movements operate under mechanical laws.

The Victory of Dead Time over Life Time

Clock time is lifeless time, *tempus mortuum*, in which seconds follow seconds in monotonous repetition. Lifeless, clock-measured time flows along side by side with the life time of man, but also apart from it, utterly regardless of the high and low tides of life when no two moments are alike.

To the reflective mind, the clock summons up the thought of death. The figure of the dying Charles V, pacing among the

cks in his collection and attempting to regulate their movements, emits the frost of death. He watches, and he listens to, the passing of time that inevitably leads to death. The constant sight of clocks all around us has accustomed us to seeing in them mere time-keeping devices. But in an era when the public clock, visible from far off, was still looked upon as a rare masterpiece, it provided an unmistakable *Memento mori*, "Remember you will die." A study of the artist's use of the clock as a symbol of death should yield abundant material in this respect. One need think only of Holbein's "Dance of Death," with death holding the hourglass in its bony fingers.

The beholder of a clock becomes conscious of time only in emptiness; all time that enters our consciousness in this fashion is dead time. An automaton gives us the same feeling of lifeless, mechanically repetitious time; it is nothing essentially but a time-piece which performs smoothly within the dead clock time. Without clocks there are no automatons.

Thus, a connection, indeed, exists between the triumph of Calvinism in Geneva and the establishment of the watchmaking industry of that city in 1587. Calvin had developed the idea of predestination with an inexorable logic, with a consistency never matched in the Catholic church, neither by Augustine nor by Gottschalk, nor by Wyclif, nor by the Jansenists. The doctrine of God's decree of reprobation, placed prior to man's fall by the strict school of Calvinism, reaches in its more ardent advocates a mechanical severity. In reading Calvinist theologians, one cannot escape the impression that they conceived God as the Great Watchmaker, and that Calvinism even more than Lutheranism constitutes a starting place for causalist thought. Even Luther's strict doctrine of predestination, side-stepped and weakened by the formula of the concordat, still lacks the clocklike exactness of Calvinist theology. We may recall here that Rousseau was both Calvinist and a watchmaker's son. He became a Catholic, returned to Calvinism, and dedicated the second of his prize essays, *Discours sur l'inégalité*, to the Great Council of Geneva.

The history of the origin and gradual development of clocks tells us how the measuring devices that control the flow of time have become progressively more refined and more exact. The precision of chronometers and chronometric methods shows the increasing importance accorded to them. Let us remember the most simultaneous invention of the pendulum clock by both Huyghens and Hevelius, an invention based on Galileo's studies

of falling bodies. Such simultaneity gives a fine illustration of the determined thought at work for this development.

Today, the minutest particles of time are measured with precision. Technical centers furnish and equip man with the exact time. More and more clocklike traits invade man's life and man's work. The question must be asked now what all this is driving at. Time-measuring methods are not ends in themselves. They serve to organize time, to rationalize time, to measure out more and more sharply the consumption of time.

Only measurable, exactly repeatable time is of interest to the epistemologist, the scientist, the technician. For such time he enters into such time he builds his chronometers, his automata. And with this lifeless time one can do a lot of things. Measuring methods can subdivide it at will. It can be patched together, pieces of leather are combined to form a belt, or links to form a chain running over a toothed wheel.* It can be split and chopped up at will, something that cannot be done with life time or with the organisms living in it: seeds, blossoms, plants, animals, men, organic thoughts. This is why technology works with fragments of time, and just as it has special designers for every single machine part, so it employs time-study experts—men who watch over the rational exploitation of lifeless time. The intent and the purpose of their methods are exactly like those biologists apply when they split the egg of the sea urchin, or vivisection axolotls and lizards to find out how small a part is still capable of living, and what kind of mutilations their butchery will produce. For all these are methods which subject live organisms, partaking of vital time, to a mechanical, lifeless time.

As mechanisms gain ground, springing up wherever lifeless time is waiting for them, we can observe how lifeless time has invaded life time. Just as technology has changed our idea of space by making us believe that space has become scarcer, that the earth has shrunk, just so has it changed our idea of time. It has brought about a situation where man no longer has time, where he is destitute of time, where he is hungry for time. I have time when I am not conscious of time which presses in upon me in an empty quality, as lifeless time. He who has leisure thereby disposes of boundless time; he lives in the fullness of time, be he active or at rest. This is what distinguishes him from the man who is merely on leave or on vacation and who, therefore, can

* The zipper is an example of a method of mechanical opening and closing. The royalties which the clever inventor derives from his invention are calculated in inches.

pose of a limited time only. The technological organization work no longer permits leisure; it grants to the tired laborer only the meager measure of vacation and spare time that is absolutely necessary to maintain his efficiency.

To the extent to which lifeless time can be exploited mechanically, it begins to encroach upon man's life time and to hem it in on all sides. Lifeless time can be measured with the greatest precision; it can be cut up and determined by precise methods, and these same methods life time is now mechanically regulated, and forced into a new time organization. Man, who rules the machines, has become its slave and has to obey its laws.* The automaton forces man to automatic labor. This is most evident in street traffic, where automatism is particularly far advanced. Traffic assumes an automatic nature, and man has to obey it. This is shown in the fact that man is divested of all his qualities except one—he is still recognized as a pedestrian, an object of traffic. As a pedestrian, he either obeys the traffic rules, and traffic pays no attention to him, or else he is a violator, a traffic hazard. In the latter case he attracts an attention which must be called humane comparison with the icy indifference with which well-behaved pedestrians give way to one another.

* * *

Marx has likened the Hindu weaver to a spider, and this comparison expresses his scorn for manual labor, just as he attributed a certain dullness and stupidity to the life of the peasants whose work, at the time, was predominantly done by hand. But is the factory weaver any less a spider?

The notion that manual labor is monotonous and that this so-called tedious monotony is eliminated by technical progress—

* One has to make a distinction between the kind of work that is done with the help of a mechanism, and the work that is done automatically, by a mechanism. The first demands manipulation, to an extent continuous, to an extent supplementary to the work of the mechanism—much like the manipulation of a tool. The second requires only control of the mechanism by the human hand. This distinction becomes quite clear when we compare the bicyclist and the automobile driver. The bicycle is one of those almost perfect mechanisms that can hardly be improved upon, and that as a mechanical tool must be operated continuously. For this reason it is well adapted to the human body: the handlebars correspond to arms and hands, the pedals to the feet, and it is entirely controlled by the balance of the human body. The motorcycle merely uses the form of the bicycle, modifying it more and more, because it is propelled not by continuous manipulation but by a mechanism that performs controlled automatic work. The evolution of the automobile begins with the introduction of the motor into the ready-made form of the horse-drawn carriage. Later, it goes on to the construction of a body especially designed for the motor. Now there is no longer any correspondence between the human body and the mechanically accomplished work. Those adaptations of the automobile body to the human body that still exist have no longer any relation to the work performed.

this notion is false. The opposite is true. Nor does the heavy dirty work that man has to do grow less, for there is no decrease in the number of rubbish piles and sewers in the world. Man's labor does not at all decrease with the advance of the machine; rather it increases and, so far as it is in the service of the machine, it changes in its nature.

From the human hand all things originate and into it they all return. All mechanisms have evolved from, and are controlled by, us. Even the most ingenious and accomplished automaton is far from allowing our hands to rest, much less replacing them; it is not a separate mechanism working by itself, but a part of a vast technical apparatus whose constant development entails an increase in the amount of work. No one who postulates that work that can be done mechanically must be done mechanically should support his claim with the assertion that mechanization gives relief to the worker. For mechanization not only increases the amount of mechanical motion and the wear produced by that motion; it also increases the amount of labor.

The technician is forever intent upon extending the dominion of the machine, and this is the cause for the demand that all that can be mechanized must be mechanized. But, to take an extreme example, should pedestrians** be abolished because we have mechanical conveyances that relieve us of walking?

FRIEDRICH GEORG JUENGER

(To be Continued)

** Why is it that the very thought of organizing pedestrians (really not a far-fetched thought), is somehow ludicrous? Because of the discrepancy which exists here, because an activity such as walking is entirely opposed to the forces that would want to organize it. The automobile, a mechanical vehicle, can be organized immediately, and the automobile driver likewise. Even bicycle riders can be organized, although not with the same ease, since the bicycle is not an automaton. Man becomes organizable to the extent to which he practices mechanical activities.



WE SHOULD LIVE SO LONG

Onward, ever onward,

The march of science goes,

Searching for each treasured fact

And paying through the nose

Research Into Living

Perhaps it is time to re-examine our Catholic social attitudes when we can read the following in one of the most penetrating criticisms of modern living: "But that not only religion in the Western world, but religion anywhere in the world, can rise to the fundamental issues which are threatening civilization, seems no doubtful."* When a man who has devoted a tremendous amount of objective and enlightened research to the problems of mind, natural, normal, fully human living, does not see the churches as working for the same goal, there is good reason for religious leaders to compare their programs with his and find out the reason for the disharmony. It may be that such a comparison will prove beneficial to both points of view.

Certainly the author is aware of the power of religious motivation, for when he comes to give concrete examples of what he considers genuine adult education in the problems of living, three out of his six examples turn out to be the work of churchmen: Bishop Grundtvig in Denmark, Pastor Oberlin in France-Lorraine, and Father Tomkins in Nova Scotia. Apparently Mr. Borsodi means that the churches have simply lost their influence in the face of the assaults of modern science, that they have lost their membership in great numbers, and that they do not know what attitude to take in the face of the rapid changes in living and attitudes toward life that science has brought about. That the churches have lost influence tremendously is undoubtedly true, but that they are handicapped by their attitude toward science is debatable. As Mr. Borsodi covers a wide range of living problems in his book, it becomes apparent that he is even less adaptable to what passes for modern science than the churches are.

Whatever his or anyone's theories, however, it is still a fact that the churches of the Western world have not stemmed the rising tide of socialization, centralization, urbanization, and atomization of the family and community. But the reasons are deeper than those Mr. Borsodi gives.

Mr. Borsodi's really great contribution to social thought is his insistence that there are objective, valid norms for human living in every field; that such norms are discoverable by human reason from human experience; that they are as indispensable as the norms provided by pure ethics, though much more compre-

* *Education and Living*, by Ralph Borsodi, p. 43. Published by The School of Living, Suffern, N. Y., 1948, 718 pp. Distributed by Devin-Adair Co. Price: 50 Paperbound, \$6.50 Cloth.

hensive and positive than purely ethical norms. What he is saying for social life is what ascetical theology says for the individual spiritual life: namely, that moral theology is not sufficient for the integration and direction of a life. Taking his data from human wisdom, science, and experience, Borsodi tries to find practical guides, one might call them prudential norms, for the development of the human person through his personal, family, and community life. These prudential norms include, but go much farther than, the norms which ethical science provides.

For example, abstract ethics' chief concern with marriage is that it be monogamous, permanent, and fruitful. But Borsodi finds, and shows quite clearly, that unless marriage creates a family which fulfills a wide range of functions, social, economic, and educational as well as erotic and reproductive, such marriage tends to make persons and society less human rather than more so. He shows that unless patterns of living are so arranged that the family can fulfill all its functions, the family not only ceases to be normal; but soon ceases to be. Since modern living patterns are directly geared to the opposite end—to deprive the family of its functions, to deprive it of the freedom, equipment and know-how to carry out its functions—then modern patterns of living, whether they violate abstract ethics or not, are simply destructive of family life and indirectly destructive of moral values.

It was for such reasons that Father Vincent McNabb, O.S.A., used to call city life an occasion of sin for families. Such a judgment is a prudential judgment. It does not have the absolute or universal character of purely ethical norms like the Decalogue. But it is not for that reason a less necessary judgment. Prudence in our days is practically identified with caution and conservatism. Actually, in view of the social evils to which modern living patterns tend, prudence today dictates the most radical and active reform of those patterns. In such a task the human wisdom of Mr. Borsodi, and the wealth of experience on which he draws, make his book a genuine help to the development of human prudence.

If Mr. Borsodi expects, however, that religious institutions are free to put all their influence behind such prudential norms as he outlines, he needs to be disillusioned. Mr. Borsodi can tell us, and tell us very persuasively, what is a normal scheme of education, a normal diet, a normal age to marry, a normal type of family organization and functioning, a normal type of community organization and functioning, a normal form of taxation, a normal form of land tenure. He can do this freely, no matter

how much or how little the norms he establishes may differ from prevailing fashions in such things.

But official religious leaders are much less free in that respect. Their first duty concerning norms of living is the clear preaching of ethical norms. They must never confuse the absolute norms of ethics with prudential norms, even if they are as convinced as Mr. Borsodi himself, of the need for such prudential norms in concrete, practical life. They cannot burden consciences with absolute obligations which the Lord Himself did not impose. It is not for a moral theologian in his official capacity to express the most liberal or radical reform of existing institutions. Rather it is his duty to express the minimum of change which will make those institutions compatible with ethical standards. He may simply express what is morally allowable in prevailing trends of reform, Pope Leo XIII expressed the right of labor to organize at a time when the very morality of it was being questioned. Or he may offer a morally licit alternative to some popular but immoral solution of a problem, as Pope Pius XI suggested the vocational group plan to solve the same problem of social injustice and strife which Communism proposed to solve in an immoral way.

Such moral pronouncements do not exhaust the possibilities of social reform. A more radical and comprehensive solution of the industrial problem, going as far back as the question of land tenure, the question of economic independence for each family on its own small homestead, and the question of the size and location of factories, could solve the problem of social strife and injustice in a way which would be satisfactory not only morally, but from many other points of view. As long as no radical change is effected in the industrial system, then purely moral approaches to the problem of social injustice will only increase the regimentation and centralization of life. A more radical approach, directed at increasing the freedom of the worker, rather than at decreasing the freedom of everyone, could solve the problem of social justice at its roots.

To take a clearer example, the coming struggle for the nationalization of medicine will show the danger of a purely moral approach which is not enlightened by basic research into the question. It can be shown as a fact that coping with the problems of medical and dental care is beyond the capacity of the individual or of voluntary associations, then coping with them belongs to the common good, and can morally be assumed by the state. But in establishing the fact of who can cope with medical problems and in doing research like Mr. Borsodi's is indispensable to keep us from

jumping to the wrong conclusions. Researches similar to his show that ninety-five to one hundred per cent of modern sickness and dental troubles are the result of habits of living which it is within the power of the individual family to change. Socialization in medicine would only aggravate the root problem, which is the failure of individual families to accept responsibility for the long range effects of bad nutrition, insecurity, and living in the wrong place.

For another example of the need of prudential norms in the intelligent application of principles, we can look at the principle of subsidiarity which Pope Pius XI enunciated, and which is actually the chief operating principle in Borsodi's program. What Mr. Borsodi has done is to give positive content to the rule that a larger unit should not arrogate to itself functions which a smaller unit can perform. He has actually done research to find out what smaller units like the family, the neighborhood, and the small community can do. He has proved scientifically that the vaunted efficiency of large-scale operations is, with a few obvious exceptions, a myth. Unless such research is made, our natural tendency in this centralized, interdependent, complicated world, will be to throw all problems into the lap of bureaucratic government because it is the only agency which appears to be as big as the problem. The mere statement of moral principles can never be an adequate guide to social reform.

The official, teaching Church is limited in still another way. As an apostolic institution, and as a catholic institution, she cannot afford to bind her fortunes to the fate of any cultural pattern. She cannot jeopardize her own special work of preaching eternal principles by taking on various tasks of social reform which are sure to divide men into hostile camps. Her duties to men of both sides make it bad policy for her to choose sides except where it is essential to do so. Such reasons are even more compelling when the Church is in a minority or defensive position, or, as it was in this country, an immigrant position. Simply to gain toleration for her work, she had to avoid any unnecessary attack on the prevailing patterns of living. She probably would not have been allowed to maintain her own school system if she had not made it largely a replica of the public school system. Catholic educators were thus seriously handicapped in applying different theories of education. They were not in a safe position to attack the public school system in Mr. Borsodi's wholesale fashion, even had they believed, as he does, that the very existence of a public school system is wrong in principle.

Where the Church is not on the defensive, and does not have to be actively apostolic in an area, as, for example, in medieval Europe or in modern French Canada, then the Church is able, as Borsodi also sees, to suggest a more integrated pattern of life than she can do in missionary country. It is unfortunate, however, that in this country, not only churchmen and Church institutions, but the bulk of Catholic laymen, still make a virtue out of conformity to the prevailing fashions of life. For if anyone has the special responsibility of integrating normal personal, family and community life into Christian living, it is above all the Catholic layman. His activity in this field must not be limited to programs sponsored by ecclesiastical leadership, nor hampered by the necessity of showing that Catholics are "just like everybody else" except their Faith.

It is unfortunate too that modern lay apostolic movements have failed to see what is the unique contribution that the layman can make to social thought and action. The social thought of a number of such groups, with their bias toward urbanism, interdependence, centralization, and state paternalism, seems geared, not to discovering norms of human living, but to making the Church popular with certain classes. Having thrown off the mentality of immigrants, they have adopted the mentality of salesmen, who want to be just like their customers in all respects except what they have to sell. The net result in either case is to make a virtue out of going along with popular trends and attitudes.

This difficulty is inherent in the very nature of such apostolic movements. The only solution is to make a sharp separation between the work of Catholic laymen who feel called to effect a radical reform of society, and the work of those who want to convert the next-door neighbor, or the man at the next lathe. It is for sound psychological reasons, as well as philosophical ones, that Maritain demanded a clear distinction between apostolic movements and movements of reform on the temporal level. This distinction frees the worker in social reform to promote an integrated pattern of culture, without binding the Church to his set of prudential norms. It does not take a great deal of research into sociology and history to realize that such a free worker may actually serve the Church far more effectively than he could by bringing many converts.

Mr. Borsodi is both right and wrong. He is right in this: that official religious organizations are not likely to take up cudgels for his or similar norms of living, even though individual Catholics and individual churchmen may be convinced

that such norms are necessary even for the survival of religion. But this is a far cry from saying that religion cannot rise to the fundamental issues which demand settlement in our time.

In the first place, Borsodi jeopardizes the consistency and success of his whole program by his ignorance of certain strict ethical norms. By his inability to see the intrinsic evil of divorce, contraception, and euthanasia, he threatens the very basis of normal family living which he has otherwise outlined so well. The truth of Christianity does not depend, of course, on its practical value to society, but it is a fact that the dignity of the human person has nowhere been so solidly established as it was in Christendom. When you take away the ethical grounds for the dignity and intrinsic worth of human life, you cannot maintain the kind of human society for which Mr. Borsodi is working. It is religion alone which has maintained those ethical grounds in the face of all modern attacks, and thus done normal living a greater service than Mr. Borsodi gives it credit for.

In the second place, as Mr. Borsodi's own examples—Bishop Grundtvig, Pastor Oberlin, Father Tomkins—show, religious motivation provides a powerful drive for just such a long-range, self-sacrificing program of reform as Mr. Borsodi advocates. Most of Mr. Borsodi's principles have been operative chiefly in religious cultures. For example, there is the idea of ascetical theology that human life is a continuous development, that every choice and every action affects this development and makes it more or less good. The liturgy is equally insistent that Christian life is a continuous growing toward fullness of life. Both of these stand well against Mr. Borsodi's view that life is largely static, and that the great bulk of men's choices don't make any difference one way or the other.

Then there is the religious idea of responsibility for the long-range effects of one's actions, an idea almost totally lacking in modern life, yet still implicit in most religions. The childlike irresponsibility of modern man, his refusal to worry about the consequences of his actions if they come later than tomorrow, is the product of irreligion, rather than of religion; yet it is the chief obstacle to a general consideration of Mr. Borsodi's ideas. Only a religion which teaches that this life is all of a piece with eternity and that eternity depends on one's stewardship here below, can sufficiently impress short-sighted human beings with the weightiness of their responsibilities.

Again, the religious man should be readier than anyone else to sacrifice present pleasures for the sake of a greater, though future

. The process of normalizing individual, family, and community life is going to call for a good deal of such sacrifices. It means foregoing all the easy, passive pleasures of centralized, organized, proletarianized living, for the sake of the mature satisfactions of economic independence and artistic creativeness on a productive homestead. It will mean fighting the allurements of the multi-billion dollar industry which keeps telling us what we have to buy in order to be happy. It means the headaches and humiliations of trying to create normal communities out of atomized individuals whose sole idea of community life is conformity with the latest fashions in dress, food, reading, movies, etc. The discipline of religious education should prepare a man to make such sacrifices for a sufficiently good cause.

Finally, the liturgical life of the Church forms a bond for the family and for the community which is of immeasurable value. Agreement on the ultimate end of life, and on the common necessities of growing toward it, confers the greatest possible stability on communities. When this purpose is lived, and lived at least partly in common, as it is in the liturgy, then it actually becomes a potent force for the normalizing of family and community life. It is no accident that a religiously-inspired community like Granger, Iowa, is able to put decentralist ideas into practice more successfully than any purely secular attempt at a homestead community.

It must be admitted, however, that most of these aspects of religious life which would contribute to the normalizing of abnormal modern life, are lying dormant. Ascetical theology is rarely preached. Penance is rarely preached, even more rarely preached as metanoia, or reformation of life. The liturgy is little appreciated as a form of adult education for Christians who are bound by their longing to a continuous growth toward perfection. In fact, the liturgy as practiced in most of our churches is a force for making the laity more proletarian than ever, mere passive spectators at something being done for them. It provides a little more community spirit than a movie, because you can see the other people, somewhat less than a football game, where you can at least do something. Family liturgy is practically non-existent.

The architectonic character of life as an integrated whole leading to an ultimate end, is rarely preached. For all practical purposes we act as if everything not intrinsically sinful is subject to no norms except fashion, pleasure, whim, or advertising. Occasions of sin, except as regards the sixth commandment, are rarely mentioned, certainly not as boldly as Father McNabb used to mention them. The only prudence recommended is that narrow

prudence which dictates conformity to the world's standards to keep Catholics tolerated and popular.

It is amazing, however, what a wealth of new life seems to be unfolding from those long-dormant buds. Movements springing up in the Church which definitely believe that it is the duty of the Christian layman to offer the world not a religion stripped down to pure doctrine, but a living religion integrated with all that is good and human in the natural order, a religion that crusades not only against low wages, but also against all that makes men passive, regimented, irresponsible, rootless members of a familyless, communityless, over-centralized social monstrosity. Through such movements, provided that they do not become too much identified with the Church, and through Catholic laymen acting on their own responsibility, Catholicism *is* capable of rising to those issues "which are threatening civilization today."

As it comes to do so, it will find Mr. Borsodi's researches and studies a providential ally. Mr. Borsodi has proved by a logical (though not always too readable) marshalling of data, the soundness of the principles of distributism which Chesterton saw intuitively but could not demonstrate. What is more, Mr. Borsodi's researches have gone on to implement those principles in a very practical way, something that the English distributists never got around to doing. Better yet, he has tried to cover all the problems of living so as to achieve an integrated program in which one part will not be undoing the work of another part.

That Catholics should take up researches and add the fruits of religious discipline, understanding, and inspiration to their own cultivation, is something devoutly to be wished for. How it can be done in view of the limitations of official Catholic institutions which we have noted above, is another matter. Mr. Borsodi's answer to the problem of re-educating mankind in the norms of human living, is the School of Living, a novel program of adult education which needs and deserves careful study of its possibilities. If it is true as Mr. Borsodi makes it appear, that nearly all our prevailing fashions, standards, and attitudes toward life are the products of commercial advertising, then the prevailing methods of education, religious as well as secular, are not the powerful forces which we have romantically imagined them to be. Unless more powerful forces are brought to bear for normal living than are now being employed to provide a happy hunting ground for salesmen, then we must await a bitter and perhaps catastrophic disillusionment with modern living before we can hope to rebuild a human world.

JULIAN PLEASANTS

Advertising

Certain merchants of Paris have for some time sought to distribute among the public notices in their name announcing the sale of their stuffs or other merchandize at a price which is, they say, lower than that at which such merchandize is sold by other merchants. An offense of this nature, which is nearly always the resource of a dishonest trader, cannot be too severely punished.

So runs a decree of 1761 in the Paris archives. Since medieval times advertising had been forbidden in order to stabilize the old economy and to prevent exploitation. But in the fifteenth century the capitalistic spirit began to tear the fabric of an essentially moral society by looking away from God. The laws against advertising were broken more and more often as capitalistic desires informed men and later institutions.

The society then was a sane society; people knew their purpose in life, and the correct morality they believed in showed them that worldly desires put above godly ones were wrong. Advertising was "looked down on" and traders felt much freer to advertise in foreign ports where domestic pressure, legal and social, was absent. The general rationalizing norm of the actions of individuals and institutions was God. Advertising was a social crime but it was most immediately conspicuous not in the social harm it wrought but as the criminal activities of certain individuals who could be punished. The acts which were thus reprimanded resulted from the personal evils of greed and lying.

At that time there was not much difference, in general, between objective and subjective wrongs as far as advertising was concerned. A person knew he was going against the grain of society if he advertised, in much the same way as today certain classes of murderers still know they are doing something they couldn't.

During the centuries intervening between the Middle Ages and the present, capitalistic domination took seed and grew, and one of its chief tools was advertising. Amintore Fanfani, in his excellent book *Catholicism, Protestantism, and Capitalism* says: "The history of advertising, perhaps more than that of any other means, shows the intensity with which the capitalistically-minded man pursued his end, exclusively concerned with the economic value of the means employed and despising or neglecting the moral and political prohibitions that time and again might have

urged him to refrain from exciting passions, exploiting situations using exaggeration, and so forth."

It was, however, not until comparatively recently that advertising assumed the gigantic proportions that it now has. Nearly all corners of the globe had been reached by industrialists and salesmen; the prospects for "horizontal" exploitation became somewhat smaller and so the capitalist had to find other means of attaining his purpose. Rather than searching for demands, right or wrong, to supply, and rather than introducing "civilized" products to unindustrialized countries, producers began to concentrate more on creating artificial demands, which they could then supply, by playing on the concupiscence of the masses. Thus was ushered into society our characteristically modern form of advertising—as a device for bringing to the surface the animal desires of men so that producers could gorge the mobs of humanity with material luxuries. Competitive advertising of necessary items grew correspondingly, of course.

Now to look at the present insane social order. The traditional norms and values that largely guided individuals and institutions in the Middle Ages are now as far away from the modern mind as in orientation as in time. Truth is a foreigner to our age. Men live blindly, like animals, with no realization of God's plan for them. They have been extirpated from reality and live in a fictional world of fictional values. The alignment of purposes for activity is now according to material things—profit, greed, sense pleasure, and security are the rationalizing norms of action. In happier times advertising was seen at its face value; it was punishable crime. Today, in an insane society, a candy company can use as an *advertisement* the slogan "Advertised from Coast to Coast"! The world has been changed to fit the sin. The overall catastrophe of modern materialism is appalling; man, who alone of all creatures can *choose* God and remain with Him forever, has perverted this freedom to a war with God, which the lowly animal cannot do.

Whereas in the Middle Ages advertising was most conspicuously an individual evil, one which did not then greatly affect society as a whole but was seen primarily as the manifestation of particular persons, today the most obvious and serious aspect of advertising is social. The principal social evils of advertising are idolatry and the emphasis on sensual pleasure.

The first, and worst, evil produced by modern advertising is the substitution of values. In order for man to live as God intended, he must see that his one purpose in life is to honor God.

thereby get to heaven. Since this purpose is not something comes into play when a person's life is ended but rather acts, as a purpose, during every moment of that life, all of man's actions should be directed to this end. The value of things to a person, then, are determined by whether or not they are aids to the end, God. In a correct social setup, values would be so determined. At present, however, values are determined according to different norms, which means that the purpose of man is thwarted and all society thrown into idolatry. These prevalent norms which govern men's actions are such things as pleasure, health, pride, wealth, luxury, security, and other false gods. Advertising is the most blatant and universal promulgator of this falsity. Words cannot adequately describe this most heinous result of modern advertising—the twisting and stultifying of minds, young and old, to idolatrous standards. The first and greatest commandment is being violated en masse and yet people think we have a Christian society. The appeal to the god Security, for instance, can be ever so subtle as in the ridiculous pronouncement seen lately in department cars (and on the back cover of a national Catholic publication) that "Advertising by producing more things makes your life more secure."

The second principal social evil resulting from advertising is the various types of immoral sensuality. Because of the incorrect standards which set the tone of society according to material things, actions revolve primarily about worldly and material objects. The vices of gluttony, sexual impurity, and sloth—among others—are assiduously served by advertising. The pictorial display of goods is without end; brazen immodesty of dress, or no dress, is still as a universal attraction, terribly profaning the grandeur and sacredness of sex and marriage; sloth, proceeding from the norm of luxury, is preached in many ways—smooth railroads, television, and ten-cent gadgets all coming under its governance.

Besides the *social* evils of advertising, the world's regression to collective insanity has changed the context of the manifold *personal* evils behind this science of temptation. The situation now is such that, because the entire fabric is ordained to ends not compatible with advertising, the individuals perpetrating the trade may not realize they are doing anything wrong, and may even be under the illusion that they are helping our "progressive" society. The objective and subjective personal evils of advertisers are far apart. Let us look at the two very briefly.

The objective evils of advertisers are mainly greed, pride, and envy. To bow down to these satanic traits a whole army has been

called in; innumerable colleges (including many Catholic ones) have courses on advertising, the advertising agencies themselves are big business, and thousands of men are enmeshed in this track of seduction. (This grades into the social evils mentioned above.)

Most advertisers are not so enlightened as to wonder greatly about the morals of their situation. The subjective evils of advertising are, of course, impossible to determine but it is rather obvious that many individual advertisers or persons connected with advertising agencies do not realize that they are doing anything wrong. This ignorance must be overcome by correct education. It would probably do little good to fight against advertising while people still think it is a laudable business. Catholic schools should be taking the lead in this reorientation, but the opposite is the case—the “profession” is praised and taught unstintedly in many Catholic colleges.

Finally, there is some good advertising; some that is not social or personal evil. Because of the change to social insanity this good advertising occupies a larger place than it did several hundred years ago. To explain: the tremendous urban concentrations of people caused by industrialism is a great evil; the “flight from the land” was denounced as such by Pius XII. But with this concentration came the means and opportunity to serve people by advertising, by means of simple announcements in newspapers, for instance, such things as the whereabouts of doctors, necessary commodities like food and hardware, books, etc. In other words, the advertising of necessities or things which would *truly* improve society, if done on the small unobtrusive scale of block announcements, for instance, and prompted by a motive of service rather than profit, would not in any way be wrong. It is only this type of advertising that should appear in Catholic publications.

Advertising, then, is an all-pervading social force that is pushing our rootless society to even greater limits of satiety. It is wrong from a social and a personal point of view and, in so far as it is wrong, must fade away before we can have a Christian economic order. This order can only be brought about by a change in man’s alignment from profit to love.

ROBERT KNILLE

ART FOR MART’S SAKE
Advertising is the way that
Bright young fellows learn,
To milk the housewives of the pay
Their toiling husbands earn.

BOOK REVIEWS

Not Quite

PEACE OF SOUL
by Fulton J. Sheen
Littlesey House, \$3.00

Hearty praise is owing to Monsignor Sheen for the clarity with which he sees modern man's spiritual dilemma and the courage with which he points it out. This

he sort of insight that abounds in his latest book: "An overemphasis temporal security is a compensation for a loss of the sense of eternal security. When the soul becomes poor through the loss of its wealth, which is virtue, its owner seeks luxury and riches to atone for his inner neediness." Yet despite the frequency of his penetrating remarks, this book doesn't quite come off. Perhaps it would be better to say that it is a lot of good things but not the good thing it set out to do.

We can fairly assume, I think, that Monsignor Sheen set out to give a Christian version of *Peace of Mind*, that bit of rubbish (sentimentality diluted Freudianism) written by the late Rabbi Liebman, which has become enormously popular because it promises an answer to the mental torment of almost everyone. It is a good example of people's given a book when hungry for bread. Man's trouble today is really spiritual. It is up to a Christian to give the right answer. That is what Monsignor Sheen tries to do. It is this reviewer's opinion that it doesn't quite succeed. It's a matter of not quite making the synthesis, of seeing the integration of the moderns on the one hand, and Christianity on the other, but of not quite fusing the two. What should be a synthesis is out after all to be a very close juxtaposition. At the risk of arousing much ire, it may be pointed out that this is the chief difficulty at present among Catholics trying to make the psychiatric integration. A very conspicuous example is Dom Verner Moore who, with full psychiatric training and experience, and intense Christianity, never succeeded in seeing the two fields in one focus. His books are chiefly medical, with the religion superadded.

Monsignor Sheen approaches the problem in this way: first he shows us what a mess we are in and that it has spiritual roots; then he abruptly switches to a sermon based on a Gospel reading or to a philosophical explanation of doctrine, say original sin, in typical classroom presentation. Somewhere in between is a hiatus. Take his first chapter, where he states the general thesis that we are in a state of frustration. He ends up that our situation is parallel to the young man named Legion from whom Christ cast out the devils in the Gospel, and concludes that we will be healed of our neuroses when we are restored to peace with God and our fellow men. But Christ *exorcised* that young man in the Gospels, he was possessed of devils *literally*, so if the case is parallel (which is a perfectly good thesis to my mind) let Monsignor Sheen advocate exorcism literally as a cure for neuroses, which he does not do. Again, Monsignor Sheen too often fails to carry out his own advice to start with the confused modern mind and work back to the central Christian notion, proceeding psychologically and not according to the order of philosophy. He often he switches to an ordered philosophical presentation, so that he has the overall impression at the end that the book is basically apologetic, with the analysis of the modern mind (while often well done) essentially an embellishment.

Throughout its pages, too, the book carries on a running argument with modern psychiatry. Most people will criticize Monsignor Sheen for not going along with modern psychiatry far enough. My criticism would be that he does not take a strong enough stand against it. The book is full of qualifying, hedging statements, like the following:

Some mental disorders, however, refuse to be ignored, even after guilt as a cause and examination of conscience as a cure have been applied. There remain many mental ills which have a purely psychological and neurological, even a physiological, basis; these only a good psychiatrist can cure.

But Monsignor Sheen never says what mental disease is or what "purely psychological" ill is.

Our particular concern here, as usual, *is not with either psychiatry or the psychoanalytic method, both of which are valid in their spheres.*

What are their spheres? He does not say.

Monsignor Sheen has no quarrel with psychiatry as such, which is fine because psychiatry deals with organic mental ills, among others. He also, however, approves of some psychoanalysts and also some Freud (who do not give Freud a twist he didn't intend—says Monsignor Sheen—that is, toward a deification of sexuality). I think he makes too many concessions. The psychoanalytic field is absolutely dominated by Freud, though there are variations on the theme by different members. Furthermore, anyone who has read Freud will find him quite obscene enough. A good case can be made for those who hold that their consummate scene theories are just the making explicit of what was implicit in Freud.

Monsignor Sheen also treats the concept of the "unconscious" with a little too gingerly, especially since, after much talk and footnoting, no real definition of it is given. I await an explanation of the unconscious in Aristotelian-Thomistic terms. Was there a field of the inner life of such importance, as this is purported to be, which these great minds missed?

When prominent members of the analytic field agree with Monsignor Sheen, he quotes them to add weight to his own argument. He does this several times with Karen Horney. But why? If he does respect her general position, why should her occasional concurrence be of value?

Monsignor Sheen knows a lot about modern psychiatry from reading (no doubt also from testimony of persons). While (in my view) he often concedes too much to the conclusions derived in that field, he sometimes misses the kernel of fact in psychiatry. Most often secular psychiatrists give a false analysis to a problem which really is there. On the other hand Monsignor Sheen dismisses with a wave of his hand the idea, for example, of a man's being in love with his mother (so-called Oedipus complex), but there remains the great problem of "momism," which psychiatrists have tried to explain and Monsignor Sheen has not explained.

If this review is critical, it is not because the book is not good; certainly it is not meant to disparage the great good it will do. It is not a regret that it failed to accomplish a particular job which it set out to do and which very much needs doing.

CAROL JACKSON

Poignant Problems

WE DIE STANDING UP

By Dom Hubert van Zeller, O.S.B.
Sheed & Ward, \$2.00

Dom van Zeller says he has tried to cater to every taste through a variety of themes and treatment. Unless you rest easily

and unproductively in your "tastes" (which are usually superficial), you will not be catered to. The simplicity, variety, and gentleness of the writing are deceptive; the author strikes deeply when it is least expected. With surprising quickness, reading from line to line and essay to essay, he passes from the surface of men to the sea within.

The author writes "on this and that in the spiritual life," our personal problems in prayer, loneliness, relationships with others, health, rest, youth and age, other things part and parcel of each of our lives. The usual, ordinary, insufficient or false attitudes toward these problems are described. We might discern them for ourselves. But next we are shown what we prefer not to observe—the self-deceptive methods of escaping that which, with more honest times and people, would be the obvious rather than the obscure facts of living as Christian men.

This is uncomfortable enough, but our reluctant insights are driven further. We are gently but very firmly precipitated into facing ourselves, thoughts and actions, other people, and God, directly. Only too clearly we know there can be no pretensions, illusions, dishonesties to lean upon, no one to hold hands with. Before us are laid the simple, profound, most difficult demands we must inevitably make upon ourselves in desiring and achieving real love of God and man. If we are to die standing up we must first have lived upon our feet in every sense. Reading this creates a painful awareness of how little we ever think about the real life and purpose underlying the outward existence of the day.

I do not mean to make anything about Dom van Zeller's book seem to be greater or more important than it is. It is one small book among many; its overall effect is personal, and not instructive, intellectual, theological, or stirring in nature. But what ever in it *moves* you will also leave you shamefaced and sometimes naked. If it reveals a shortcoming in one whom you know, in the next line it will also reveal you to yourself. Conversely, however shattered your particular glass house may be, moment by moment, on every page there are substantial materials for repair work. You might even find yourself building a completely new structure.

RUTH HOWARD

Memo to New Subscribers: The only back issues still available (25¢ a copy) are April 1949, "The Modern City" and May 1949, "Poverty and Riches."

Also available in reprint form are Cardinal Suhard's pastoral, "The Meaning of God" (25¢ a copy; 25% discount on orders for ten or more copies), and Father Hugh Calkins' "Rhythm, The Unhappy Compromise" (10¢ a copy; 5¢ a copy for orders of thirty or more).



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